836 564 848 While intermarriage between black and white Lolo is customarily prohibited, an illicit relationship between a black Lolo male and white Lolo female is tolerated. The children of such a relationship are called "yellow bones," that is, offspring of "black bone" males and "white bone" females. The "yellow bones" are accepted by neither the black nor the white Lolo, and their social position is quite precarious. It is similar to the position of the mulattoes, the offspring of the White and the Negro in America.

582 614 Secondly, marriage within a Lolo clan is prohibited. All marriages have to be [50] sought outside the clan. This is called clan exogamy. In Chapter 2, clan organization has been described in detail. Through a single-descendant patrilineal family, the Lolo are able to preserve the unity of the clan groups mainly through clan exogamy. According to their tradition, brothers and sisters have a ma dzz gni mo relationship and no marriage is allowed between them. This kind of brother-sister relationship is extended to collateral branches to include father's brother's sons and daughters and eventually all the males and females of the same generation [who are descended from males] within the patrilineal clan, all of whom are strictly prohibited to intermarry.

593 Within the Lolo family, brothers and sisters both grow up under parental protection. Their relationship is affectionate but formal, and licentious behavior between them is absolutely forbidden. Although love affairs are quite common among the Lolo, a brother should not flirt with another girl in front of his sister. Similarly, a man is not allowed to flirt with a girl in the presence of her brother; otherwise her brother would beat him, and their quarrel, once stirred up, might lead to a clan feud. Male and female members of the 602 same clan, between whom marriage is prohibited because of 614 age-old traditions, usually behave toward each other in accordance with a formal code of propriety.

582 Thirdly, since the Lolo have to select their mates from within the same class but outside the clan, what kind of family group is the best from which to seek an ideal mate? According to Lolo tradition, the ideal marriage partner is ego's cross-cousin; hence there are numerous cases of cross-cousin marriage. In Lolo families, if a girl's paternal aunt has a boy and the boy's maternal uncle is the father of the girl, then the boy's family has priority in sending a matchmaker to negotiate for the girl's hand. For this reason the maternal uncle dare not marry his daughter into another family. Likewise, the son of a girl's maternal uncle has the

585 On the fourth day the bride returns to her parents' house with the groom. They do not talk to each other on the way. Upon arrival, the new son-in-law greets his parents-in-law with offerings of sheep, pigs, and wine and is in turn entertained with wine by them. The same afternoon he returns 591 home without the bride, who remains in her parents' home. This custom is called tso-chia, meaning "staying home."

The tso-chia period varies from one or two years to three or five. During this inspection trip [58], the author frequently met brides who had been staying home with their parents. [837] While there, she can enjoy a loose romantic life without being interfered with by father or elder brothers who pretend to pay no attention to her. During her stay with her parents, she wears the same dress as the bride. Day and night she chases and plays around with the young men of the neighborhood or her male cross cousins. She, too, enjoys sexual freedom.

During the same period the groom can also contact the bride and make love. It is only when the bride becomes pregnant 843 that the groom takes her to his father's house. The first ● 849 child usually is not the child of the groom, but he has to recognize it as his child.

592 Having learned that his bride is pregnant, the groom immediately sets out to build a new house for the bride to live in as no married son can stay in the same house with his parents. [583] After the husband and wife have formally lived together, the wife's father's family then sends the entire dowry to them. [428] Among the Lolo, both male and female have the right of inheritance; therefore, the daughter's dowry is also a part of the property given her by her parents. It includes silver, slaves, food, oxen, sheep, and even land.

594 Because of this marriage relationship, the Lolo newlyweds have the economic basis to establish a family. The 583 house built for them by the parents of the man's family and the dowry sent by the girl's family all provide the economic conditions necessary for establishing a family. After that, the couple live a normal family life, both male and female cooperating in efforts for economic improvement. They bear and rear children to shoulder the common parental responsibility.

593 Although a Lolo wife is obtained through money payment and her marriage is one form of bartered marriage, she 562 has the same position in the family as the man. Since they have a small family and do not live with the husband's parents, there is no problem of conflict between mother-in-law and